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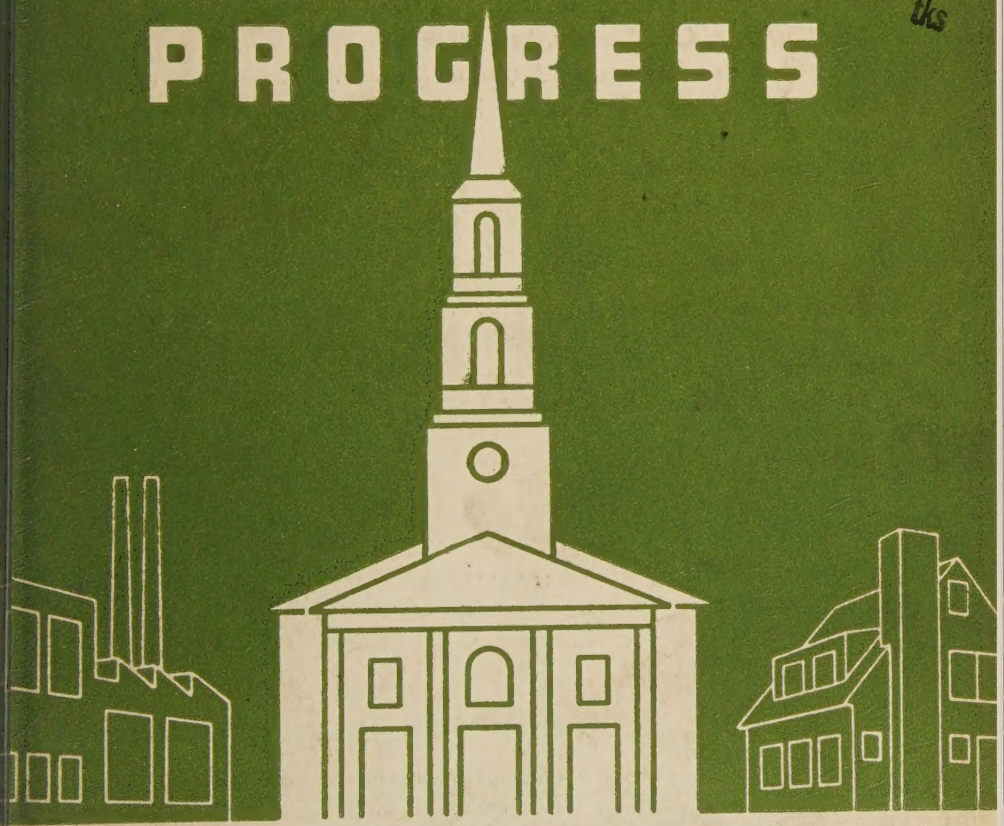

Will Defense End Unemployment?
The Church and the Worker
Wanted, A New Strategy

SEPTEMBER 1941

Table of Contents

Articles Page

I Have Learned While Teaching, *by Harry F. Ward* 1
Will Defense End Unemployment?, *by George Meany* 4
The Church and the Worker, *by Laurence T. Hosie* 7
Wanted, A New Strategy, *By J. Quinter Miller* 10
Changing Character of Farm Life in Nebraska, *by Kenneth Reeves* ... 13

Editorial Comment

For Times Like These 16

Significant Statement

A Labor Sunday Message 20

Sanctuary

Meditation on The Lord's Prayer 22

Departments

The Workshop 25
About Books 27
Facts and Figures 29
Study and Action 31
Current Films 32

Social Progress

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SOCIAL PROGRESS

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I Have Learned While Teaching

By Harry F. Ward *

UNLESS he merely repeats his lectures, a teacher has to learn a good many things about his job from doing it. Here, at Union, it was understood that Christian ethics was to deal with the basic problems of society. This seemed to me to require a study of the history of morals and of ethical standards and ideals in relation to the Hebrew Christian tradition and its contribution to the development of mankind, after the manner of Hobhouse. This resulted in a basic course which I have not seen duplicated elsewhere.

In developing the work from this base I came to learn some things which seemed to me to constitute the crux of the matter. One of them is the indivisibility of personality and society. Professor Van Dusen will remember that when he was a student there was a division in the student body over the question of personal religion and the social gospel. He brought a request to me from the cabinet to discuss the issue before a meeting of the general student body. I consented to do so if the questions were formulated in writing and handed to me in advance. It then became apparent that the root of division lay in the failure to recognize the social nature of personality, and the personal nature of society. It is in the working out of that relationship, which is implicit in the prophets and Jesus, that the synthesis between freedom and discipline, which is the organization problem of modern society, is to be found.

Since the Christian ethic as I see it requires social regeneration and not merely social reconstruction, it early became apparent to me that the working out of social salvation demanded a cooperation between science and religion, which does not yet exist. We are using scientific methods in biblical and historical

* Professor of Christian Ethics, Union Theological Seminary, New York. Condensed from an address by Dr. Ward on the occasion of his retirement after twenty-three years' service.

studies, we have borrowed a little psychology, particularly in its abnormal aspects, but the working out of a broad collaboration for the continuous renewal of human life in which religion provides the ends, the faith, and the motivation, while science furnishes the means, has yet to come. Without this cooperative endeavor we shall not provide the economic base that is needed for further human advance. There are certain technical conditions that have to be met, as well as moral imperatives which must be heeded. It is at the points where the demand for justice and fellowship coincide with the demand for technical efficiency that we can be sure of our judgments.

If I were to sum up in a few words what seems to me the most important thing I have learned in my study and experience in the field committed to me, it would be that what I was teaching is an ethical religion. This is a different thing from a religious ethic. It is a religion which makes man's relation with God depend upon his relation with his fellow, and in turn motivates man's relation with his fellow by his relation with God. It is a religion whose God is ethical, whose salvation is progressively moral, whose worship is designed to aid the continuous transformation of life into nobler forms, whose church is an instrument to bring the Kingdom of God on earth and will in so doing make itself unnecessary, as the writer of the Apocalypse saw. It is in its ethical nature and its ethical power that I find the greatest difference between Christianity and the other world religions, and also I see the essential difference between Protestant and Catholic Christianity in the way they respectively deal with the ethical dynamic which is their joint inheritance. The vital roots of Christianity, its source of power, are in the prophets and Jesus, not in Aristotle and Aquinas. To find the relation between these two traditions is a pressing problem. One is the dynamic, the other the regulative, force whose function it is to help the dynamic to become effective at any given moment of history.

If it be true that Christianity is an ethical religion, then the development of its ethical power cannot be committed to any one department in a seminary. The test of theology, worship, and the practical activities of the church, is their outcome in the transformation of life in the direction of the ideal set forth by this religion. If this be accepted and acted upon it saves us from repeating the errors of the institutional religion of the past, and from following successive fashions, or cults, in theology, worship, or practical endeavor. Recognizing that life moves by emotional choice of values, and that the function of reason is to give it direction, we shall then avoid that intellectualism which gets to be a

brake upon, or a substitute for the transforming power of the gospel.

It was agreed before I came that a part of my work was to be done outside the seminary walls. I was to continue, without salary, to oversee the activities of the Methodist Federation for Social Service, and, within the limits of my classroom engagements, to carry the message to churches, colleges, and other groups. This, I pointed out, was not mere supplementary to, but necessary preparations for, certain parts of my classroom work. Without actual knowledge of the forces at work in American society one could not prepare students for what they had to meet.

In these contacts I have learned much more than facts and realities in situations that are distorted by propaganda, prejudice, and passion. I have learned much concerning the possibilities of life from humble people who in harsh circumstances managed to live with dignity, and sometimes to die with heroism. I have learned what Jesus meant when he said, "Other sheep I have who are not of this fold," and when he declared, "The publicans and sinners go into the Kingdom of Heaven before the scribes and Pharisees." Also I have found that the best safeguard against the limitations and vices of professionalism in religion is to take some part in the fight against injustice and tyranny. There one learns the meaning of defeat and the value of faith. Then he realizes that in the struggle for justice and for fellowship there is no final victory, only sometimes the winning that is never really won, and mostly the losing that is never really lost.

How does it all look in retrospect? Was it worthwhile? It has been a job worth doing. It has met the standards that I set for a worthwhile job thirteen years ago in an article in *The Christian Century*. A job that reduces that part of self-interest in life by increasing the consciousness of meeting some definite common need. A job that helps to lessen the total of misery, ignorance, and evil that is in the world; a job that thereby discovers actual connection with the creative and redemptive forces of the universe working for the transformation of life.

And what of the future? I began my ministry in the days when the social gospel was going to make the churches the instrument for establishing the Kingdom of God upon earth, and I have seen the churches formally adopt the social service movement without understanding the revolutionary nature of the religion of Jesus. Yet, I am more convinced today than ever before that, no matter what happens to the churches in the period of social change which the world is now entering, the religion of Jesus generates and conveys power to transform continuously all human relations.

Will Defense End Unemployment?

By George Meany *

CONFRONTED with the gravest of emergencies, the United States checks up on the most vital resource—manpower. We find that, with so much needing to be done, more than 6,000,000 are still without work and all signs are that there will be an army of 5,000,000 unemployed a full year hence, despite the widespread recognition that in times like these it is folly to consign anybody to idleness.

The national defense program started just one year ago. At that time we had a vast reserve of unused manpower—9,273,000 unemployed. Today, after adding more than 1,000,000 to our military forces and re-employing between 2,500,000 and 3,000,000 in industry, we are left with well over 6,000,000 unemployed.

Re-employment is slow work. Easy as it is to lay off 3,000,000 or 4,000,000 in one year—we did it in the late depression—it is a difficult task to re-employ even 1,500,000 in that time.

In the twelve months which ended in April, the United States turned in the world's greatest re-employment job, even though the return to work may have seemed somewhat slow. The rate of re-employment was faster than any ever achieved in Germany. More men and women went back to gainful work in this democratic nation in those twelve months than in any other year of our history or that of any other people.

But as we look ahead, after studying the best government information, the American Federation of Labor perceives no probability that defense will end unemployment in 1941 or even in 1942.

It *could* be done if the national program were expanded so as to produce enough for civilian uses and for defense purposes, too. But at present we are setting priorities to stop civilian production in favor of defense goods, and that means layoffs instead of more employment in some consumer industries. *We are not planning to produce enough to put everyone to work.*

Therefore, as the program seems now to be moving, our estimates, based on government figures, forecast *5,000,000 still unemployed in June, 1942.*

Why is re-employment such slow work? Because as production expands we run into bottlenecks we had not thought of and planned for ahead of time. The first great bottleneck stopping re-employment,

* Secretary-Treasurer, American Federation of Labor. Condensed, with permission, from an article in *The American Federationist*, June, 1941.

strange as it may seem, is a shortage of skilled workers. For the unemployed millions do not have all the skills most needed in defense.

The United States Employment Service tells us today that in the entire country there are only seventeen loftsmen registered; shipyards need 548. Many other shipbuilding skills are short, too. Airplane plants are combing the country for such skills as riveters, sheet metal workers, detail assemblers, spar builders, finding the supply far short of demand. In machine shops there are eight to twelve jobs for every unemployed tool and die maker registered with the Employment Service, two or more jobs for every unemployed all around machinist.

Training is the answer—plus better use of the skills we have. In hundreds of shops today skilled union craftsmen are training new men, extending their skill to five or six more; the learners are on the job producing while they learn. We need a vast extension of this training program, with more opportunities for union men to take part.

The second great bottleneck stopping re-employment is shortage of plant capacity and basic materials. Already machine tool plants, steel mills, aluminum plants are producing to capacity and cannot meet the demand.

Capacity for other metals, too, is short, and the shortage of ships to bring materials from overseas is acute. We may soon run into shortage of railroad cars and electric power. You can't put men to work without plants to work in or materials to work with.

Instead of building enough new plants and vessels, we are reducing production of consumers' goods. Priorities on aluminum have cut production of pots and pans, refrigerator trays and other products. The proposed twenty per cent cut in auto production, the shortage of capacity for electrical equipment—all these will mean the loss of some 50,000 jobs or more.

If these two bottlenecks can be overcome, unemployment can be completely wiped out. But under present plans it cannot be done.

As defense production goes on expanding, *will the new jobs go to the unemployed?* That is an important question.

The unemployed are at a disadvantage in many ways when they apply for jobs. A large portion of them are above the usual hiring age; many have been out of work so long that they have lost their skills and even their habits of quick, responsible work. Many, too, are unskilled; many are Negroes, and despite the emergency many employers continue to draw the color line; and many others live in small towns far from the centers of defense production.

All these members of our unem-

ployed army will be slow to get back to work. Gradually the prejudices that kept them from getting jobs are being broken down, prejudices based on age, race, and other characteristics. Already the hiring age limits have been lifted for skilled workers from 45 to 60 in Navy Yards and many other shops. Eventually most of them will get back into industry. But it may be a long time.

Meanwhile, employers will have their pick of men and women from many sources of labor supply who do not usually work in industry but who are tempted by today's opportunity. There is also the normal increase in work force of 550,000 every year. Then there are those on part-time who would be glad to get full-time jobs.

Then, too, we must not forget that when defense building jobs are completed, the builders are laid off and are again looking for jobs. Take, for instance, the building of cantonments, which employed nearly 369,000 men at the peak in February of this year. By May most of this work had been finished and some 308,000 building tradesmen found themselves out of work again. So we find job-seekers increasing in some fields even when hundreds of thousands are going back to work in industry generally.

On farms there are thousands of young people who can be spared. The Department of Agriculture estimates that there are 3,000,000 workers who can leave the farm and take jobs in industry without cutting down the nation's supply of farm products. It is estimated, also, that anywhere from 1,000,000 to 4,000,000 non-farm women could be drawn into industrial work.

Another source of labor supply is the college and high school boys and girls who see a chance for a good job and leave school for work. And many older people who have retired are urged by employers to come back on the job because they are skilled machinists or electrical workers or other craftsmen whose skills, in this emergency, are vital.

When employers choose those best fitted for defense jobs, the employes who find it the hardest to adapt themselves will be left to seek work under the WPA. The government believes that about 1,000,000 will be working on WPA projects in the fiscal year ending June, 1942; but this will be a substantial decline from last January, when there were 1,900,000.

All this means that, unless we plan to produce still more, defense will by no means end unemployment. On the other hand, if we wish to produce for defense and consumers, too—instead of cutting down consumer goods industries with priorities—we would need to expand our work force by more than 7,000,000 by December, 1942, if we maintain the 40 hour week. Such a program would end unemployment.

The Church and the Worker

By Laurence T. Hosie *

FOR the first time in many years, the church today has a great opportunity to minister to the need of the American worker. This is an opportunity which the church has done little to earn; it is rather that the prophets of materialism and synthetic brotherhood have been found wanting, while man himself craves spiritual food and a purposeful existence as much as ever.

It is dangerous to generalize about the American laboring man. Workers have this in common: That they must earn their bread by selling their labor and that there is no great gap between the last payday and an empty stomach. But the mental climate of workers is as varied as the physical climate of the broad earth. No one knows better than the labor organizer how prejudiced and narrow are some working-class communities, with all the vices of American individualism and few of its virtues. At the other extreme are those who are socially alert, have a sense of obligation to their fellow-workers, and who will sacrifice even life itself in the struggle for justice. There is the sewer-worker, with skin infections due to constant contact with filth, who says bitterly, "Let Hitler come. I have known Fascism all my life. It won't be worse, and perhaps it will be better." There is the firebrand unionist who has forgotten every working-class objective save one, and shrieks at his audience, "American workers must rise and crush Fascism and that fiend and devil, Hitler."

With all their differences, like other groups, some workers feel thwarted and at a loss to know where they are going. Others are elated at recent gains and are flushed with a sense of power that comes through united effort. But the fears which haunt men, especially those who thought they had found the Utopian road, are very real and destructive. The move toward totalitarian control of industry casts a shadow over recent democratic labor gains. The writer has heard a labor audience accept without protest the statement from one of its own number: "Workers have lost their ability to distinguish between good and bad leadership." A former radical leader acknowledged he had remained in the party long after he had lost faith in it because "life must have purpose and meaning and there was nowhere else to go."

The church has not been so blind as some of its critics, within and without, would have us think, but on the whole it has done little to

* Minister and Director, Labor Temple, New York City.

merit the right to speak to workers. It has not understood the meaning of hunger. It has not recently lived in the no-man's-land of persecution and want. Its middle-class members of mild good will have had no knowledge of the vast psychological differences between some security and no security; between some property and no property at all. The church must take its full share of responsibility for the part it has often played in permitting intolerable working conditions to exist. But, because the church is the custodian of God's revelation, it alone has an answer to the perplexities which beset millions of American workers. Without arrogance, the church has a great opportunity; without humility, it will lose every vestige of the right to speak to the worker's need.

To many people, recent strikes have been most alarming. In a time of national emergency they find it terrifying for any group to have the power to stop defense industry. Before the church can minister to the worker's need, we of the church must recognize an historical fact that has profoundly affected working-class thought: Labor in the United States has been the target of constant brutality and merciless persecution. It is only muddying the waters to point to the many industrial and business men of good will who have sought to see justice done. The facts are incontrovertible. One has but to go back over the LaFollette Civil Liberties Investigation reports to realize how recently open warfare against workers was carried on with impunity by great corporations and individual employers. Plant arsenals, secret police (often recruited from criminal ranks) and dependent grafting governments were used to hound workers who sought to improve their standard of living. The whole cynical and violent business was epitomized in that masterpiece of depraved ingenuity, the Mohawk Plan, which sought to use every device of public misrepresentation and organized violence to confuse the public mind and to terrorize workers into accepting their status without protest.

In this lawless and arbitrary school millions of workers have been trained. Does any sane man think for a moment that, after such treatment, the working-classes are going to run open-armed to their masters and beg for a chance to work ten hours a day at forty and fifty cents an hour in the name of national defense? Regardless of future tax rates, the worker can read the financial page of the *New York Times*, and does. He knows what profits are being paid. He also knows that, though management may insist that surplus taxes will take care of all profits, rising prices are steadily cutting down the value of his limited wages.

The workers of America have suf-

fered in a hard school. They feel that the "let's all pull together, boys" has a familiar odor. If the church does grasp its opportunity today, it will be because its leaders recognize that the habit patterns of American workers have been created by persecution of body and mind. The worker has not become a radical. It is amazing how little faith he has in the representations of perfectly sincere minorities. Radical leadership has taken its language and ideologies out of a European context so foreign to the thinking of most Americans that it is viewed with distrust and suspicion by those it presumes to defend.

No, what American workers want is what all men need: To know that the struggle for existence is worth while; to know that human beings themselves can be trusted. Above all else, workers want faith in one another, their employers, and those who represent them politically. They want to know that the man at the next bench is not a company spy or a party stooge. They want to know that "yes" means "yes," whether from the front office, the union organizer, or the local Congressman. They want to know that they can bring their children up in a world where, no matter how hard the struggle, men may respect themselves because they have kept their own integrity.

It is the Christian church that has proclaimed respect for personality; it was the Founder of the church who saw so clearly that the cement which holds life together is truth and trust. The church is part of a society caught in the titanic upheaval of these times. Will it see that its great opportunity with workers is now when the secular leaders of the world have obviously led them to destruction? Men will suffer, but will it be for a cause worth the price?

The church is old in suffering. Can it, with renewed strength, in spite of war and hate, help men keep their faith in one another and condemn the ways of misrepresentation and falsehood? Can it assert with new vision the sacredness of life that makes decent wages and good homes a primary claim on all society? Can the church help men see that in history man's struggle truly counts, and that all is not lost that seems to perish before tyranny? Can the church in all humility bind together the broken pieces of a still-living society and help each part find its need of all the rest? Can the church recognize that class is a fact and that the vast differences of income, privilege, and opportunity are evil, violating the basic laws by which a society live if it survive?

This is the message workers need to hear and to which in their need they will respond; otherwise, we shall all be caught up in our hates and fears, striking out blindly in a vain effort to keep from perishing.

Wanted, a New Strategy

By J. Quinter Miller *

THE Industrial Defense Community is widely recognized as a critical sociological problem across America. Such communities are equally critical and strategic for the Christian church. New industries bring new people. The hasty assembly of masses of new people, seeking and finding jobs, taxes facilities for housing, sanitation, recreation, education, and religion. Boomtown conditions result. Industrial and construction workers and farm laborers, attracted by the new magnetic poles of economic opportunity, are streaming to the industrial defense centers. They come both from within and without the states involved. In the past decade the public has become conscious of the agricultural migrant. The present defense emergency has produced the "industrial migrant."

The Congressional Committee to investigate Interstate Migration[1] reports housing care for "defense migrants" has been approved for 160 localities. Two hundred and fifty thousand housing units, to care for approximately 1,500,000 persons, will be needed. Additional facilities for 500,000 single workers are required. There has been a population increase of from 300 to 1000 per cent in some of the smaller communities. "Certain communities where munitions plants are being constructed can expect that when many of the construction workers complete their jobs and move along the population will be maintained at the new high level by the arrival of the workers for the plant."

Mr. Charles P. Taft, assistant coordinator of health and welfare and related defense activities, in the Congressional hearings on the community facilities bill H. R. 3570, testified that "at least 1,500,000 will migrate to the smaller communities adjacent to military establishments and new defense industries now in process of development." He estimates there are 250,000 children of defense migrants without school facilities owing to the tendency of people to come to such places in far greater numbers than are required, perhaps two or three for each person needed, and that it is probable that the "industrial defense migrant group" includes upwards of five million souls.

Reports from various sections of the country emphasize the magnitude of the community problems. Reports to the Congressional Committee, at some points verified by the writer's experience, revealed as typ-

* Associate General Secretary, Federal Council of Churches, New York City.

[1] See Report of 77th Congress, 1st Session, House Report No. 369.

ical the following:

Radford, Virginia, had a population of about 7,000 people. The Hercules Powder Company and a bag-packing plant, will provide employment for over 20,000 persons.

Wichita, Kansas, contained a population of about 120,000 people. In the airplane industry centering in Sedgwick County and drawing on a 500 mile radius, 100,000 men will be employed within the next year.

Texas reports indicate that 100,000 persons have reported for work in the six concentration points—Mineral Wells, Brownwood, Abilene, Palacios, El Paso, and Corpus Christi.

Portland, Oregon, and *Seattle, Washington,* report 5,000 out-of-town applicants for work per month. Contemplated industrial defense expansion in the northwest centering in the Puget Sound area, will require from 35,000 to 40,000 employees over and above those now engaged in defense construction.

Buffalo, New York, reported from 15,000 to 17,000 new workers absorbed during the first half of 1941, with a further expectancy of 35,000 to 40,000 workers when the expanded industrial defense program has been completed.

One might go on to pile up evidence by citing facts from other areas, but the major outlines of the need facing the church would not be materially changed. The greatest concentration is centered in twenty industrial areas, where 73 per cent[2] of all defense funds will be spent.

Through the duration of the emergency the communities to which the "defense migrant" comes, as well as that from which he comes, are unavoidably concerned with the social and religious problems stemming directly from industrial defense. The facilities of social and religious agencies ministering in these communities will require extension and enlarged support if they are to intelligently survey the needs in their area and chart a plan of action adequate to the situation.

The biggest problem in this situation is the human problem. Families are separated; children are neglected; loved ones are left behind; domesticity is disrupted; the sense of belonging is strained or shattered. *Loneliness,* arising from a lack of opportunity to associate with other people on the basis on which they associated with people at home, cries out for Christian friendship and fellowship. This is the key, the point of departure for the local churches' ministry in the industrial defense area. Well may the British air raid shelter prayer become the prayer in action of every local church:

> *"Increase, O God, the spirit of neighborliness among us, that in peril we uphold one another, in*

[2] Testimony before the House Appropriations Committee February 4, 1941.

calamity serve one another, and in loneliness, homelessness or exile, befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the discipline and testing of these days be ended, and thou dost give again peace in our time, through Jesus Christ our Lord, Amen." [3]

For many, human fellowship, extended by an alert and friendly church, can become an open door to that divine fellowship, the reality of which is so greatly needed by all lonely hearts. The Christian church is summoned to lead men, women, and children caught in this defense emergency. Beginning with fellowship and service, they may be led into the worship, preaching, teaching, and pastoral activities of the parish.

The acuteness of the need is emphasized by housing cost increases from $1.50 a month to $35 a month per room; 2,000 to 3,000 trailers in camps; children coming into the world—in one area 58 mothers arrived who were expecting babies in three months, causing the health officer to say, "No woman has had her baby in the street yet, but a good many births took place under very undesirable conditions."

Ministries of the church to mothers, the establishment of nursery schools and classes, home visitation, vacation and weekday church schools, parent classes, young married couples' clubs, youth societies—these are tried and tested services which the local church can render to these "industrial migrants" as well as to the permanent residents of its community.

The need presented by the industrial defense community requires a new strategy. It is a challenge to the whole Christian community. Its scope is beyond the resources of any one church or communion. Overlapping and overlooking are the inevitable result of ignorance, prejudice, competition, and lack of cooperative planning. Isolationism, when practiced by either the local church or denomination, results in chaos for the church's ministry to the corporate religious needs of the industrial defense community. While many aspects of the cooperative strategy do not appear, there are at least two major areas within which such a strategy must be devised.

The first area is within the defense community. The major outlines of such a strategy have been charted by the Hartford area of the Connecticut Council of Churches. It is here reported as an illustration of how the several churches of a defense area are facing the issues involved.

(Turn to page 24)

[3] "Christianity and Crisis," July 14, 1941.

Changing Character of Farm Life in Nebraska

By Kenneth Reeves *

NEBRASKA is one of the farm states along the 100th meridian which had a serious decline in population during the last decade. In York, a typical county, where the soil has been good and the people thrifty the population dropped from a high of 17,239 in 1930 to 14,874 in 1940, a loss of 2,365. Vacant farm buildings tell the tale as well as the larger acreages which have come under tractors owned by those who can buy or lease land or by absentee landlords who hire former owners to work by the day or month. Factors such as drouth, loss of fertility, and continual low prices had much to do with moving people out. Wages in larger towns drained off the surplus youth and many more went with parents to the cities to work for cash. The acreage needed per capita to feed the 132 million Americans is dropping also with the industrialization of the farm, the increased efficiency of operation, and the new types of seed which bring in larger yields per acre. It takes a little less than 2½ acres to feed an American per year.

Empty store buildings in the county seat give testimony to the loss of business volume. Small town stores stand still behind their old fronts while both hard times and weather batter at them along with the relentless pressure from a speedy world.

The churches are bewildered. They are a rock in a weary land, but they are weary too from the struggle to keep open doors that are no longer opened by old, familiar and loving hands. Some of these hands belonged to pioneers who are now gone to a reward and other hands have gone to work in what they hope will be the greener pastures of Oregon and California. So, they close a church or two a year and the news item in the county paper says that events beyond control have forced the few members left to lock the doors and to offer the building for sale.

In the presbytery of Hastings where the population loss has been heaviest in the state there were 24 churches in 1934 and in 1940 there were 22 with some of them so small it is hardly possible to keep them open. Within the seven years the membership of 17 of the remaining 22 has dropped from 10 to 60 per cent per individual church. There are only seven resident ministers and only four of these men are pastors of self-supporting churches. Hastings Presbytery has been ravaged by flood, drouth, hail, grasshoppers,

* Pastor, First Presbyterian Church, York, Nebraska.

and the triumph of city life. Many fine people remain in these churches, but hundreds have moved on.

A conversation with a Farm Security Administration supervisor brought out the fact that the people who move away are usually Methodists, Presbyterians, Congregationalists, and United Brethren. These are the substantial denominations which have been the backbone of religious life in rural Nebraska and who furnished the leadership for the community. Rehabilitation loans set up by this supervisor in his county have gone mainly to Lutheran and Mennonite elements. Individualistic Protestant families moved out before the worst happened, but the foreign-speaking groups stayed on under the influence of a different attitude toward land, the ties of a language and family clan, the patriarchal spirit of their religion, and the assistance funds from the government. He says that country Lutheran churches are growing. The Mennonites have the largest Sunday school of the county with an enrollment of 750.

There comes to mind a strong Presbyterian congregation of the hopeful '20's in one of the best little towns of central Nebraska. That church has been decimated through removal of leadership and it is declining. But in the meantime a Lutheran congregation has been established where there had never been one. It is vigorous and growing. This has happened in another place where Presbyterians had the field entirely to themselves. Lutheran people do not move in by a big tent evangelistic campaign. They wait until a Lutheran minority grows into a Lutheran majority through the higher birth rate of families who stay by the land.

In other counties it is the Pentecostal sects that get the government help to remain on the farm. The old churches are hard put to make adjustments. The old ways are better and some men love the old more than the new. It takes new wine skins for new wine. The big, poor families who live on poor soil begin new churches and the government includes church contributions in the rehabilitation loan which sets up these families toward a basis of future sufficiency and independence. Notice the attitude of New Deal revolution to religion as compared with Communism.

In York County the FSA is helping 230 families (1200 farms in the county) to stay on the farm, out of the city and off the WPA rolls. These represent the lowest income group of farmers in the county. What equity they have in land amounts to only five or ten per cent which is as good as nothing. The families average six to eight persons and the average farm runs about 200 acres. Many of them are making a living from an "eighty"! Higher income farmers cultivate more acres,

have less children, spend more for gasoline, and move away in greater numbers. Most all the "rehab" people have an interest in the church which in this county happens to be a Lutheran or Mennonite preference for the majority. There are more unchurched among the higher incomes and the ownership class.

This winter a carload of cotton is coming to town to provide material for these people to make their own mattresses. They participate in the food stamp plan for distribution of surplus food stocks. A home specialist counsels with mothers about home arrangement, child care, cooking, and sewing. An agriculturist talks over crops, feed, gardens, butcher pigs, cows, and chickens with the man of the house. One farmer who had given up and was down to the starvation point is now able to produce 75 per cent of the family food needs from his own farm. Socialized medicine is a fact and the doctors like it better than the old county grants passed upon by commissioners. Farmers with "rehabilitation loans" can join a medical cooperative by paying in $30 for the year or by having that amount included in the loan. This entitles the family to consultations, drugs, hospitalization when ordered by the doctor, appendectomies, and confinements.

These things are to be observed from the government activity in a state where agriculture has suffered severely. Assistance to low income, large family groups tends to set up a special class outside the established rural social channels. Rural churches will find in these people the human resources for rebuilding rural religious life. The old families are dying out. Within three or four generations Nebraska will be populated by these newer settlers. Government, religion, education will increasingly come under their control. The socialization of medicine, utilities, banking, marketing, and purchasing will be brought about by this population group which is being helped to stay on the farm and by those who uprooted themselves to start over again but it will be according to a new pattern.

What about the churches? The older churches seem to lack the insight, the machinery, or the collective behavior to move quickly and carefully into changing social and economic situations. A new ministry trained by way of the agricultural college is needed. Work camps should be organized in depopulated areas to get the necessary facts about dying communities and the needs of those waiting to be born, for the consideration of the church-at-large. Some kind of salary plan must be worked out to bring security to a stable ministry. A new message is needed, rooted in the Christian gospel and addressed to ears attuned to a collective approach to rural life and its hopes.

For Time

The Church and Labor

With the passage of the National Labor Relations Act in 1934 the right of labor to organize and to bargain collectively was recognized in the laws of the nation. With the signing of an agreement between the C.I.O. and the Ford Motor Company a few months ago, it seems true to say that, to all intents and purposes, the exercise of that right has been lifted out of the realm of contention and is now a part of the industrial pattern of this country. Thus Labor Day, 1941, celebrates an occasion that is not only new but climactic in respect to a prolonged process.

The religious bodies of this nation have had their part in bringing this about. For a quarter of a century it may well be said that the entire religious community of the United States—Protestantism, Judaism, Roman Catholicism—has supported the right both of labor and capital to organize for collective bargaining and social action. This stand taken by the General Assembly of the Presbyterian Church in 1910, has been reaffirmed by several General Assemblies since then.

The leadership that Dr. John McDowell gave the Church for a long period of years was of the greatest significance. Starting as a boy in a Pennsylvania mine, he became Moderator of the General Assembly. His great passion was to stir the conscience of the Church to its responsibility toward labor. Through the loss of an arm in a mine accident he symbolized in his own person the wound that labor suffered; and through his persuasive and fearless leadership he overcame the blindness and inertia in many parts of the church toward labor's need.

Through his utterances, and most of all in the launching of Labor Temple in New York City, as a project of the Board of National Missions, Dr. Charles Stelzle, too, became an outstanding leader within our denomination and throughout the entire Christian Church. Located in a congested section of the city where the most advanced thinking in the ranks of labor was to be found, Labor Temple became a symbol of the Church's concern to lead in action as well as in discussion in the industrial field.

What of the future now that labor has won the struggle for recognition? Organized labor has upon its shoulders a grave responsibility in the management of its own affairs and in its role within the national economy. There is every reason for us to have confidence that labor realizes this responsibility and will set its course accordingly.

Such confidence is confirmed by the measure and quality of responsibility shown by British organized labor and by the statesmanlike leader-

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ship of such American unions as the Railways Brotherhood, the International Ladies Garment Workers Union, the Amalgamated Clothing Workers of America, and others. Of course labor unions have and will always have their faults and their weaknesses; in this they are neither the exception nor have they a monopoly. And here as elsewhere the Christian Church must speak without fear or favor; for in so doing she will be strengthening the hands of a vast multitude within organized labor itself.

The Salary Problem

Dr. Harold Walker's article, "The Salary Problem," in the May issue, has elicited a wide response from readers. One of the most salutary aspects of the situation is that already a great body within our denomination—the Synod of New York—has set out to find the answer by putting in operation a plan by which those who receive a salary in excess of a minimum contribute a percentage of that excess so that some other salary may be lifted up to the minimum. The significance of this step lies not in the details of the plan itself but in the launching of *a* plan. The plan followed by the Synod of New York may turn out to be the best that there is; or it may have to be improved by drastic changes in time. Again it may in later years be superseded by some other procedure which the experience of another synod may discover. But the stimulating fact is that something is being tried in the spirit of justice and fellowship within the Church where experience is indispensable.

Is it not important that throughout the synods of our Church undertakings of this kind be launched? First, a careful survey of the situation in respect to ministerial salaries. Secondly, a careful study of the best solution for the situation thus revealed. Thirdly, a program of education and discussion of the proposed plan by the ministers and churches involved. And fourthly, a continuing consideration and evaluation of the plan in the light of accumulating experience.

More Than Ever

New drawings for the draft took place in July; and Congress later passed by a small majority a bill retaining in service the National Guard and the draftees now in training for a period of eighteen months beyond the twelve months as provided in the Military Service and Training Act. Due to various reasons, among them adverse public opinion, the army has instead made provision

for the early release of those to whom the extended period of service would work a hardship.

These events serve to strengthen the reminder of the General Assembly of 1941 in the report of its Standing Committee on Social Education and Action:

"However great the necessity under the present circumstances for the steps taken by our government to prepare for a military emergency, the Church insists that no democracy can be sustained in an atmosphere of militarism. We note with approval and assurance that the Military Training and Service Act is viewed as being temporary, for the act contains the date for its own expiration. The present armament program must likewise be regarded as temporary. We call upon the members of the Church to hold to the vision and spirit that tolerate these measures only within the limits of the emergency."

But there are serious implications as well, for the churches as they make provision for the moral and spiritual welfare of the men who in greater numbers and for a longer period, are going to camp. This extended period adds the urgency of tomorrow as well as of today in what is being planned or begun for the men.

For one thing, it adds urgency to the plea that Presbyterians, individually and through their local churches, give now and give sacrificially to the Presbyterian World Emergency Service Fund. In generous proportion, this fund contributes to the needs of the missionary task abroad, but also in generous measure, it contributes to the task of the Church in its missionary outreach to boys and men—and in industrial communities to families—in their new, uprooted, and unnatural manner of living. They are where they are today in patriotic service to their country; through this fund the Church calls us into Christian service to them.

And secondly, as we go into the second year of the draft, another section from the report of the Standing Committee on Social Education and Action to General Assembly gains added point:

"We favor such legislation by Congress that will unite the federal government with local and state authorities in safeguarding areas within easy reach of military camps from the liquor and vice interests. We respectfully request the President to issue an order at his earliest convenience to remove alcoholic beverages except for medicinal purposes from any and all camps, army, navy, marine, C. C. C., and elsewhere, where men are being trained at the expense of the United States Government."

The legislative implementation of this is "H. R. 275 with the Shepard Amendment" a bill which would exclude the sale of all alcoholic beverages within the camps and all prostitution in nearby areas.

These Also Serve

Those Presbyterians who have been certified as conscientious objectors to war, are assigned by the government to the civilian public service camps. These camps are divided among the American Friends, the Mennonites, and the Church of the Brethren for administration. The conscientious objector is paid nothing by the government, but his share of the upkeep at the camp—$35 a month, or $420 a year—must be met. To date this maintenance cost is being paid by the individual, by his family, by his church group—or if these sources are inadequate, he becomes a charge on the historic peace church to whose camp he is assigned.

How is the maintenance of these Presbyterian men to be cared for? The recent General Assembly voted to petition Congress to appropriate funds to meet the normal costs of conscientious objectors. But until or unless such provision is made, their maintenance becomes a very practical concern for the men themselves and for the historic peace churches. These men are drawing on their savings, borrowing funds, or receiving help from their families. But that is not sufficient in many cases. This brings their situation before individuals in their own churches and presbyteries; and where the funds are still insufficient, the help of local churches and of individuals throughout the denomination becomes important.

In order that Presbyterians may have an opportunity to respond to this need of their fellow Presbyterians, General Assembly authorized its Stated Clerk to receive contributions to be applied to the maintenance of those members of our churches who are serving their year at a civilian public service camp. General Assembly further specified that these funds shall be administered by the Presbyterian Emergency Service Commission.

The need is pressing; the channel through which this need may be met is designated. Who will respond?

Gardner and Getty

Social Progress heartily welcomes Dr. John Gardner and Dr. Walter Getty to their new posts. Dr. Getty is full-time executive secretary of the Presbyterian World Emergency Service Fund; Dr. Gardner is chairman of the Presbyterian Emergency Service Commission. Both have offices in the Witherspoon Building, Philadelphia. "New occasions teach new duties," and require men of ability and consecration equal to both the occasions and duties. Among such men belong these leaders in the emergency task of our Church.

A Labor Sunday Message

Issued by the Department of the Church and Social Service of the Federal Council of Churches of Christ in America

THE Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the worldwide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is

ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement which has renewed its spirit and clarified its vision of the wider implications of its gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

Suggested Texts for Labor Sunday Sermons:

"Where the Spirit of the Lord is, there is liberty." II Cor. 3: 17
"The Son of man came not to be ministered unto, but to minister." Matt. 20: 28
"My Father worketh until now, and I work." John 5: 17

Meditation on the Lord's Prayer

Hallowed Be Thy Name

In the return of mankind from the far country
to its true home, the restoring to men of
their lost knowledge of thyself,
In a recovered experience of their dependence
on thee, a new reverence for nature as thy
creation, a new understanding that as thy
children all men are brethren,
Hallowed be Thy Name.

Let there be those who believe utterly in thy
name and through believing bring back to
the world a vanished glory.
Let the Son of man when he comes find faith
upon the earth.
When thou remainest hidden,
When darkness is over the earth,
When the heavens are silent and life is hell,
When men cry to thee in vain,
Help us to believe in thy name.

In our willing submission to thy judgment,
our acceptance of the discipline of suffering,
our learning to live as thy sons,
the enlargement of our understanding,
our patience, endurance, and hope,
our growing likeness to the mind of Christ,
Hallowed be Thy Name.

To us mortals thou hast vouchsafed the revela-
tion of thy name,
The burden is too great for us,
We cast it back on thee.
Thou hast made and thou wilt bear,
Hallowed be Thy Name.

Thy Kingdom Come

For the prophets who foretold the coming of thy kingdom,
For its descent upon earth in Jesus Christ,
his revelation of the Father,
his life-giving words,
his historic, creative deeds,

For the fragmentary realizations of thy kingdom in human history, the gleams that shine through present darkness, the transfiguration of our common life by acts of heroism, endurance, and kindness,
We give thee thanks.

Thy Kingdom come,
in the assurance to all nations of their right to life and freedom,
the deliverance of mankind from the slavery of armaments,
the establishment of the reign of law between nations,
the recognition of the rights of minorities,
the submission of nations and governments to thy laws,
the juster distribution of wealth,
the enlargement of educational opportunity for youth,
the honoring of the family,
the restoration of a sense of vocation to work,
the right use of the resources of the earth,
the rekindling of a passion for truth,
the opening of springs of mercy and compassion,
thy reign over every thought, affection and impulse of our being.
Thy Kingdom come.

(From the Christian News-Letter, Oxford, England)

Wanted, A New Strategy

(Continued from page 12)

1. *Obtain names and addresses of new people coming into the community and report all new Protestant families to the local council of churches.* Secure these through the Travelers' Aid and the Rooms Registry Headquarters; through lists of employes of individual factories; through local labor unions, public utility offices and manufacturing associations; through home visitation and visits to trailer camps; through polling lists, by precincts, streets and numbers.

2. *Make contacts with new workers.* Prepare and distribute to places of employment suitable cards of welcome with a request for expression of church preference. These to be inserted in all pay envelopes and distributed by labor unions.

A local council of churches is needed to evolve and guide this new strategy of cooperation in every defense community. An extension of this strategy will require: Systematic calling for fellowship and for introducing the new people to the churches of interest to them; the provision of associated, affiliated or full church membership for defense migrants; the planning of university schools of life and schools of Christian living on an interchurch community basis; the strengthening of young married couples' clubs; the organization of new Sunday schools and the renovation and expansion of old ones. Ministerial Associations will need awakening to the new opportunities, sermonic style may prove archaic and sharing of thought and ideas on meeting the parish problems provide a new sense of mission throughout the association.

Undoubtedly, most readers will view the significance of these proposals as chiefly charted "for the duration." The church will do well to view this not as a temporary need but semi-permanent. At the same time, every effort must be made to evolve a "mobile church strategy" wherein reconstruction can be expedited in the post-war economy of the future.

The second area is nation-wide. This raises the whole complex issue of an adequate Protestant Christian policy, national in scope. Just as in governmental, sociological, and recreational fields, the magnitude of the issues confronting the church in industrial defense communities should cause local church authorities to bring their unmanageable local problems to the attention of their federally constituted church agencies. The denominations have created the Federal Council of Churches of Christ in America, the Home Missions Council of North America and the International Council of Religious Education. These councils have been severally established to serve the communions in their corporate needs. Defense communities confront the church's corporate ministry with such questions as the use of the present church buildings; new churches needed; number and type of personnel called for by the new conditions; mission aid required; denominational responsibility for new fields.

When we come to questions involving morale; standards of morality; law enforcement; the surveillance and control of prostitution and liquor, twin parasites of boom-town conditions; and other similar problems, the necessity of a new corporate church strategy, local and national, is observable to all thoughtful Christians.

To meet this challenging situation the *Christian Commission for Camp Communities* should enlarge its horizon to embrace the industrial defense community problem. The churches cooperating therein should support the immediate securing of a full-time executive. The first task of such a director would be to organize a team composed of denominational and interdenominational executives, charged with the discovery of needs and the planning and administration of an adequate united Christian service to these defense communities in this critical period of our national life.

The Workshop

The rehabilitation of released prisoners offers an excellent opportunity for church cooperation. Great strides are being taken toward bringing about effective cooperation on the part of our Protestant churches in the supervision and rehabilitation of released prisoners in the District of Columbia, according to a statement by W. L. Darby, S.E.A. chairman, Washington City Presbytery.

The plan now being developed contemplates that there shall be close cooperation between the minister, the parole adviser, the family of the prisoner, the Board of Parole, the Bureau of Rehabilitation, the Protestant chaplain, and the institutional officials of the prison.

As a part of this plan, men in the churches will be asked to volunteer to act as Big Brothers to released prisoners. Serving as Big Brothers involves neither financial nor legal responsibility, but the important responsibility to give spiritual aid and friendly advice to a released prisoner and his family. The service is rendered in cooperation with an expert parole officer employed by the Board of Parole.

Under the proposed plan, the volunteer, when notified, will visit the prison to talk with the chaplain, the prisoner, and with the prisoner's family. Later, when the Board of Parole has found a job for the man, he will be granted parole under the joint supervision of the parole officer and the volunteer parole adviser.

Here is a project that might well enlist the interest of churches not only in Washington but in other presbyteries throughout the country.

A practical S.E.A. program was outlined in the following recommendations presented by the Committee on Social Education and Action and adopted by the Synod of Missouri:

1. That the session of each local church give at least one meeting during the year to the study of the "Deliverances of the General Assembly on the Issues of Social and Moral Welfare 1910-1940" and the "Report of the Standing Committee on Social Education and Action" for 1941 as adopted by the General Assembly.

2. That each local church set up a committee or group, composed of men, women and young people, which shall be responsible for promoting Social Education and Action; and that each presbytery hold a meeting for the chairmen of these committees or groups sometime during the year.

3. That a four-week period be devoted by each church to the study of its responsibility for some social issue or issues; and that the magazine *Social Progress* and the pamphlets in the "Social Progress Series" be used as study material.

4. That the members of our churches be encouraged to take a more active interest as citizens in the social legislation of both our state and national legislative bodies.

5. That during the present national emergency our churches be urged to maintain a close relationship with our young men and women in all phases of our country's service and cooperate as fully as possible with our chaplains and the United Service Organizations.

6. That the chairman of this committee be made a member of the General Council of Synod, and that a representative of the Synodical and of the Youth of Synod be elected as corresponding members.—*Reported by Elmer B. Whitcomb, S.E.A. chairman.*

Fellowship House is the consummation of seven years' work of the Interracial Fellowship organized in Philadelphia by a group of young people repre-

senting the Friends and five other Christian communions. The house, according to an announcement issued on the occasion of its opening, "will give community service to a mixed, underprivileged area and offer at least one place in America where Christian and Jew, colored and white, may work and play and plan—together." The Fellowship seeks "an informed membership" through discussion groups, a news service, a speakers' bureau and a cooperative council which works with various groups in the interest of inter-racial friendship, the defense of civil liberties and the promotion of tolerance and understanding. The Fellowship church with which the Fellowship movement began is still central in the program and welcomes worshippers of every race, nation, and creed.

The Fellowship has no denominational affiliation and is supported by the contributions of its members and friends.

A Survey of Migrants in Pennsylvania was a synodical project undertaken during the past year. Reports, says the secretary, were "incomplete and vague." They indicate, however, that there are workers "who come and go" in many sections of the state. In summary, the secretary says that those studying the situation agreed that migrants are no longer confined to "migrants of the crops," but include those who go from place to place in search of work in defense industries, in the oil fields, and in the canneries, and those who move frequently.

Their investigation led these women to this important conclusion: "In most cases our churches have done little or nothing for these people in Pennsylvania *because they do not stay very long in one place.* We hear of mobile units in modern warfare. In these days the church cannot remain immobile when millions of people are on the move. It is important that we, in our local churches, contact these short-time neighbors. And it's up to the women. . . . This study has aroused our women to think and investigate, and then to ACT!"—*Reported by Laureame M. Royer, S.E.A. secretary, Pennsylvania Synodical.*

A Welcome to 111 New Citizens arranged by the Citizenship Committee of Peoria, Ill., suggests an appropriate community friendship project. Men and women "of all creeds and colors" participated in the ceremony and the reception which followed. The completion of the process of naturalization was marked by the presentation of final citizenship papers, speeches of welcome by government officials and responses by the new citizens. These were widely representative, coming from England, France, Denmark, Germany, Italy, Greece, Switzerland, Austria-Hungary, Russia, Syria, and other countries.—*Reported by Mrs. D. S. Anderson, S.E.A. Presbyterial Chairman.*

One church began with these suggestive questions on Social Education and Action:

1. Why should the church be interested in Christianizing its community life?
2. A noted churchman wrote recently that the only way to make a community Christian is to change individuals. What do you think of this statement?
3. What do you mean by Christian social action?
4. Should the church use political action to bring about social change? Why?
5. In a program of Christian social action, should a group in the church deal with controversial issues? If so how preserve the fellowship?
6. What would you do?

1. *A local church project*—A tap room tries to locate near a particular church. What can the congregation do about it?

2. *A community project*—An employer-employee disagreement results in a strike.

a. How can the church get the facts?

b. What can the church do?

About Books

A New Doctrine for the Americas, by Charles Wertenbaker. Viking Press. $2.

Charles Wertenbaker, foreign news editor for *Time* magazine, has written, in journalistic fashion, a book for the general reader. Its avowed purpose is to describe as briefly and as concisely as possible the policy of the United States toward Latin America, a policy on which our security and prosperity for the next hundred years may hang. Its method is "so far as possible, to tell about events in terms of the men who made them. For the sequence of men's dealings with men is what makes foreign policy, and foreign policy is what men fight for." The book admirably accomplishes its purpose, and does so by the method indicated.

Dealing first with the present international situation as it relates to South America and our dealings with the nations there, the book succeeds in making very clear the threat to our prosperity and security. Next we are given an historical review of the various approaches we have made, as a great power, to the Latin-American peoples: the Monroe Doctrine in its original form; Neo-Monroevianism; Manifest Destiny—our twisting of the Monroe Doctrine into a policy of expansion; Dollar Diplomacy, with its marine expeditions; and finally, the new policy of the "Good Neighbor."

We see the roots of our new policy in the Stimson and Morrow missions to Latin America; its growth into a recognizable form in the mind of Sumner Welles; and the whole development beginning to bear fruit with Cordell Hull's personal approach at Montevideo, Buenos Aires, and Lima, where the principle of consultation was finally provided for in a written declaration. The Panama Conference of 1939 saw the provision for consultation seized on and used, a real proof of Inter-American unity. At Havana, in July of 1940, the new policy was more vigorously tested and found satisfactory.

There follows, in the book, a frank attempt to estimate the strength with which the Americas can back up their united policy and a pattern on which to modify the British-United States system of capitalist imperialism if we are to maintain it and the American system of Good Neighbors.

A quick summary of events between May 10 and December 31, 1940, and a bibliography which closes the volume, make it a most valuable book for the general reader who would be informed about our Latin-American relations of unique importance.

PAUL MCFARLIN

What I Believe, by Sholem Asch. Putnam's. $2.

Those who read the author's life of Jesus, "The Nazarene," will read this declaration of personal faith with profound interest.

The courage to write this book came from the belief that in times like these individuals and nations by heart-searching may discover the meaning of suffering, the reason for failure and a guide for the future. This book is essentially an interpretation of God's authority in man's life, of moral responsibility, and of faith. These, for the author, grow out of the basic Hebrew tradition of his own people, but he has woven into the fabric of his belief the findings of anthropology and science and a profound philosophy.

In the chapter on the first radiations of God's authority we find an interesting interpretation of creation. The first period is Genesis or the creation of the earth; the second is the evolution of man which extends from the first sin of Adam to the covenant with Abraham; and the third

is the beginning of faith for faith means "the belonging to God." The Christian awaits his comment on the next period—it is given in this amazing sentence: "And for the second coming, that is to say, for the coming of the Messiah, we wait together with the rest of the tormented world."

The hope for the present time is most effectively developed in the chapter on faith; in the estimate of personality—"the human personality and its creative emanation have conferred upon man the significance of a participant in creation"—; and in the development of the religious implications in the democratic principle.

Four conclusions are inevitable: (1) the equality of men; (2) man has been chosen by God's grace from among all creatures . . . this leads to democracy of divine election . . . each can become a Moses; (3) the democratic principle in the social system is God's especial gift to man. There is no love of God without love of men; (4) we must live in faith . . . we must become a holy people.

In these days it is good to know that a great novelist can write such philosophy in faith believing that all men will be led back into the authority of the one and only God.

EVELYN LUCHS

Begin Here, by Dorothy L. Sayers. Harcourt Brace. $2.

One of the surprising things about this very interesting book is that the writer is the well and favorably known author of detective stories! Written originally for the people of Britain it is the declaration of the faith of a British woman in the ultimate triumph over present disaster. In the opening paragraph she states her premise: "War is an ugly disaster; it is not a final catastrophe. . . . There are no final catastrophes. Like every other historical event, war is not an end but a beginning." If one civilization is ending, she declares, then another is beginning and we can determine what its nature shall be. The important thing is that we shall face squarely the situation as it is; think it through clearly and "begin here" to build the new civilization that is to be.

Miss Sayers begins with a glimpse of the "Serial Drama of History" and then proceeds to an analysis of the relation between the individual and the community, exploring the doctrine of the worth of the individual and of freedom. She shows the tragic error of our over-emphasis on what she terms "economic man," and pleads for a reorganization of society based on the whole man; the creative man; the spiritual man.

The concluding chapter, "Begin Here," is addressed to "the average citizen who is resolved to do his own thinking." Peace is not static, the writer reminds us. Christ said, not "Blessed are the *peaceable*," but very particularly, "Blessed are the peace*makers*." For "peace and ease have nothing to do with one another."

The tone of the whole book is distinctly Christian. It expresses the straightforward faith and courage and the clear thinking that one likes to expect of the daughter of a clergyman.—E. G. R.

Books Received

The Kingdom of God and the American Dream, by Sherwood Eddy. Harpers. $2.90.

Modern Democracy, by Carl L. Becker. Yale Univ. Press. $2.

Jesus as They Remembered Him, by Chester Warren Quimby. Abingdon-Cokesbury. $1.50.

Speak Up for Democracy, by Edward L. Bernays. Viking Press. $1.

The Ethical Ideals of Jesus in a Changing World, by G. Bromley Oxnam. Abingdon-Cokesbury. $1.

Christianity in a Changing World, by Shirley Jackson Case. Harpers. $2.

A New Heaven and a New Earth, by Edwin Lewis. Abingdon-Cokesbury. $2.

The Conservative Revolution, by Hermann Rauschning. Putnams. $2.75.

The God We Need, by J. W. G. Ward. Westminster Press. 50 cents.

The Ground We Stand On, by John Dos Passos. Harcourt, Brace. $3.50.

Facts and Figures

Liquor is a prolific cause of crime. This is the conviction of Wilbur LaRoe, Jr., a member of the Bar and of the Parole Board of Washington, D. C., and of the Committee on Social Education and Action of the Presbyterian Board of Christian Education. Writing in the *Washington Evening Star*, Mr. LaRoe describes the results of his study of 625 felony cases selected at random from those which came recently before the Parole Board for review. Says Mr. LaRoe: "As a member of the Board of Parole, I have had an opportunity to study many individual felony cases, and the more I study them the more I am convinced that liquor is a prolific cause of crime.

"In order to determine with some definiteness the number of cases in which liquor plays a part I have selected at random 625 felony cases which recently came before the Board of Parole. In 146 of these cases, or 23.4 per cent, liquor was involved in the sense that the defendant was under the influence of liquor when the crime was committed or had been convicted of intoxication. The crimes were not all recent, but the cases were recently reviewed by the Board of Parole.

"A tragic fact is that so many of the crimes caused by liquor are heinous."

Cases cited by the writer involve infanticide, manslaughter, and murder, criminal assault, robbery, forgery, and a long list of other crimes. "My study convinces me, and I believe it will convince the public," the writer continues, "that liquor is making a tremendous contribution to serious crime in the nation's capital, being responsible for nearly one-fourth of all the felonies.

"The study further shows that many of our felonies are committed by men who have been convicted many times of drunkenness. The only conclusion that safely can be drawn from these studies is that it is not safe to have inebriates in our midst. It is just as important to isolate them as it is to isolate the insane or the tubercular. Our present practice of sentencing them to only ten days for drunkenness, then letting them return to the streets, does not commend itself as reasonable. . . .

"Liquor, unfortunately, is very easy to obtain in the District of Columbia. An inebriate with a proclivity toward violence can obtain it as easily as any other person. . . . What we need is not a liberalizing of the liquor laws in the interest of those dispensing liquor, but a clearer understanding of the social menace involved and a tightening of the liquor laws in the public interest. Equally important is a more intelligent plan for dealing with inebriates."

Refugee education, work done through a committee by 21 cooperating organizations, gives adult refugees an opportunity to learn English and to acquaint themselves with American customs and traditions. The Committee for Refugee Education, 254 Fourth Avenue, New York, reports that in the fifteen months ending April 30, 1941, 3,389 refugees had attended classes organized by the committee under qualified volunteer teachers. The committee, operating with a paid staff of six members on an annual budget of $16,000, was, on the date of the report, conducting 84 free classes with 75 teachers, and a list of reserve teachers.

Significant decrease in crimes against property rights, according to New York City's Committee on the Control of Crime, can be attributed to the rise in employment and the effects of the Selective Service program. With the exception of murder, felonious assault, and grand larceny, major crimes in New York City dropped 13 per cent in the first quarter of 1941 from the last quarter of 1940. Robberies fell from 351 to 321, burglaries

from 715 to 705, automobile thefts from 3,465 to 2,646. Records of the committee show that a high proportion of arrested persons are unemployed or only casually employed.

A Youth Counsel Bureau, newly organized in New York City by the district attorney's office, but maintained by private funds, will provide guidance for girls and boys between the ages of sixteen and twenty who have been involved in criminal proceedings and released under no supervision. District Attorney Thomas E. Dewey, in announcing the organization, said: "While these persons may be technically not guilty of any crime, the fact . . . that they came in conflict with the law at all is often because of circumstances stemming from some neglect of society." The bureau will be directed by a committee of five, all citizens long associated with crime prevention or social welfare activities.

The incidence of Jewish persons in the prison population of California has, for the past nineteen years, run consistently below the ratio of Jewish in the general population. The figures are on file at the Jewish Committee for Personal Service, an organization offering rehabilitation services to Jewish people admitted to and released from all California state institutions and from city and county institutions of San Francisco and Los Angeles.

The first Negro in twenty-five years to be appointed as a Treasury official is William Pickens, recently made staff assistant in charge of the Negro division for the sale of defense bonds in the defense savings division of the U. S. Treasury. Mr. Pickens is on leave of absence from his position as director of branches for the National Association for the Advancement of Colored People.

A Presbyterian Work Camp group joined in the laying of the cornerstone of a new church during the past summer at Mine Fork, North Carolina. Telling the story, Keith Slater, one of the campers, says: "With a money grant from the Board of National Missions, a land grant by some interested members of the congregation, and stable enthusiasm on the part of the community, the building is actually being constructed after four years' struggle.

"The Work Camp took as one of its main projects helping with the construction. Unfortunately for the community, not many of the campers were experienced stone masons; fortunately for the campers, they found that they were not the only novices trying to help. . . . Hands grew in skill and the masonry improved with each foot the walls climbed upward. However, regardless of their strength, the walls will crumble and be dust long before the cooperative spirit being developed within the community of Mine Fork in the work on the church passes away from the Southern Highlands. Not only did this project provide chance for service; it also gave the campers an unexcelled opportunity to view the community in its working clothes and weekday manners. . . .

"Unfortunately the church remains far from completed as camp breaks, but the campers enjoyed the work and will cherish forever the friendships which it brought."

Lands of New World Neighbors, is the title of the new Wednesday series of the "School of the Air of the Americas" broadcast over the Columbia Broadcasting System. The programs will dramatize the exploration, natural history, geography, and history of the entire Western Hemisphere. The series begins October 8 with a dramatic presentation of the discovery of the New World by Columbus.

Study and Action

New Social Education Materials

Minorities Are People, by Ilion T. Jones. One of the *Social Progress* series, this pamphlet deals with the persistent and difficult problem of so-called minorities or "different" people who for reason of race, religion, nationality, or opinion come into conflict with the dominant group in community, state or nation. Designed for the individual reader or discussion groups, four aspects of the question are presented: Minorities in America; Why this Conflict?; Rights and Responsibilities; and The Christian Way. Questions suggesting further study follow each section and a brief bibliography concludes the pamphlet. *15 cents.*

Deliverances of the General Assembly on Social and Moral Issues, 1910-1940. This newly revised compilation tracing through actions of General Assembly the social thinking of the church. *Free.*

Report of the Standing Committee on Social Education and Action, 1941, as adopted by the General Assembly. Suggestions for discussion are included with this report for use in Church Night meetings or other groups of men, women or young people in the church. *Free.*

Something for Nothing. This leaflet on the gambling craze, is the latest addition to the series of small leaflets for general distribution in church services or other meetings or as discussion material in groups of young people or adults. *50 cents a hundred.*

The Church in the National Defense Community. A brief leaflet for general distribution. Outlines the responsibility and the task facing the churches in communities adjacent to military training camps or industrial centers engaged in national defense work. *Free.*

Domestic Problems

Three Public Affairs Pamphlets. Issued during the past summer, these discuss problems of immediate importance: ***Labor in the Defense Crisis*** is based on the important survey made earlier this year by The Twentieth Century Fund—defense jobs and sources of labor; working hours and labor standards; unemployment, training programs and industrial relationships, all are briefly and concisely outlined. ***Man Meets Job*** faces the question of bringing jobs and workers together through employment and other placement services and training programs. ***Guns, Planes and Your Pocketbook*** helps the reader to grasp "the extent of the burden the American people have assumed"; the cost and how it will be met. *Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York. 10 cents each.*

Post War Problems

World Government—To Prevent a Third World War. A brief leaflet answering the questions Why? How? What Kind? and What Must We Do? *National Peace Conference, 8 West 40 Street, New York City. $2.00 a hundred.*

It Must Be Done Again, by Vernon Nash. Those interested in world organization will find stimulating this discussion of why democratic nations must do today what the 13 American states did in 1787, a pamphlet compiled from Fiske's Critical Period. *Federal Union, Inc., 10 East 40 Street, New York. 15 cents, 10 for $1.*

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* Starred materials should be ordered from your nearest Presbyterian Book Store. Order all other material from publishers as given.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten groups of national organizations judging pictures in Hollywood are not to be construed as recommendations, but represent the best available comment on current films.

Blossoms in the Dust (Metro-Goldwyn-Mayer) (Cast: Greer Garson, Walter Pidgeon, Felix Bressart, Marsha Hunt, Fay Holden). A masterly production depicting in beautiful Technicolor the life history of Edna Gladney, a woman in Texas, who fought a great battle for the removal of the stigma of illegitimacy from children born out of wedlock. From the first, the gradual development of the characters and the remarkable build up of the story to a victory brought about by stimulating thought, leaves an indelible impression, and creates interest and sympathy to the end. The portrayal of her life through maidenhood to a happy marriage, leading to a reckless abandon after the loss of her son, the kindly advice and interest of an old faithful doctor, which arouses her to a consciousness of her duty to society, and her final triumphant fight for the social rights of unfortunate children, is presented with pleasing sincerity and convincing simplicity. Greer Garson, who so magnificently portrays the character of Edna Gladney, is outstanding in her personality and graciousness. **Mature.**

The Shepherd of the Hills (Paramount) (Cast: John Wayne, Betty Field, Harry Carey, Beulah Bondi, James Barton). This well known, interesting novel by Harold Bell Wright is beautifully photographed on the screen in Technicolor, depicting life in the Ozarks at the time the book was written. The action on the whole is slow and deliberate corresponding with time and place. The cast is exceptionally good for this type of picture, and the direction is commendable. Use of music is especially fine and effective, giving a pleasant relief to a somewhat heavy but highly entertaining picture. **Mature.**

Kiss the Boys Goodbye (Paramount) (Cast: Mary Martin, Don Ameche, Oscar Levant, Virginia Dale, Barbara Allen, Raymond Walburn, Elizabeth Patterson, Jerome Cowan). A charming adaptation of a Broadway stage success, smoothly written, well directed and entertaining. An excellent cast, and swiftly paced action with gay and catchy songs—a picture that never lets you down. The plot concerns a Broadway producer looking for a new face to star in his forthcoming production. Through a ruse he is compelled to give publicity to a singer who finally lands the job, but only through many amusing antics. Mary Martin sings well and puts over words and melody in top-rate fashion. Oscar Levant, on the harpischord, Rochester with his dancing, and Elizabeth Patterson with her gun always ready for a Yankee, are unforgettable. **Mature—Family.**

The Reluctant Dragon (Walt Disney). Behind the scenes in the Disney studio makes a thoroughly entertaining and amusing picture when seen through the eyes of Robert Benchley. It is informative as well, showing many familiar cartoon characters from the time they are merely rough sketches on paper until we see them in the finished production. It also shows how ideas are developed, the unusual devices used for sound effects, mixing of paints for brilliant color combinations, and the many artists who work on the popular Disney productions. Little human touches and amusing incidents are cleverly brought into this fascinating picture as well as an introduction to several new characters: the Reluctant Dragon, a gentle creature, and precocious Baby Weems, who speaks at birth. It is excellent and unique entertainment. **Family.**

Out of the Fog (Warner Bros.) (Cast: Ida Lupino, John Garfield, Thos. Mitchell, Eddie Albert, George Tobias, John Qualen, Aline McMahon). Difficult to film without exaggeration this drama of the little man's victory in his war against racketeers is handled with skill and proves appealing and convincing. Based on Irwin Shaw's play, "The Gentle People," its climax comes when two gentle people believe some power—Right—has intervened on their behalf as they find they cannot commit a crime to save themselves. Excellent direction, photography, acting. **Adults.**

In the Navy (Universal) (Cast: Bud Abbott, Lou Costello, Dick Powell, Andrews Sisters, Claire Dodd). A comedy farce with a serious background flavored with propaganda. The picture presents a review of naval routine used as a vehicle to display the antics of the comedy team, Abbott and Costello, with Dick Powell as a popular radio entertainer who, in order to escape from his feminine fans, enters the Navy under an assumed name, where the pursuit of a persistent newspaper woman adds to the hilarity. The whole, though slapstick in character, is well presented by a capable cast ably directed, with interesting scenes of the U. S. fleet at sea beautifully photographed. Dialogue and action add greatly to a picture which will provide many laughs. **Family.**

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